YALE DIVINITY NEWS

Vol. XII No. 1

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

MAY, 1915

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Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

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Yale Divinity Quarterly

Vol. XII MAY, 1915 No. 1

A VOICE FROM THE CROWD.

(A synopsis of the Lyman Beecher lectures)

Delivered at the 1915 Convocation of the Yale School of Religion by George Wharton Pepper, LL.D., D.C.L.

I. THE MAN IN THE PEW.

A layman is from the body of the people. He is in no proper sense a representative. He speaks without authority. His is only a voice from the crowd.

Many of those among whom the layman lives and works are beyond the effective range of the pulpit. A majority of his associates shrink instinctively from any contact with a clergyman. For present purposes, however, "the man in the crowd" and "the man in the pew" may be used as equivalent terms.

The man in the church-going crowd should be grateful for an opportunity to express his views on preaching. He has as vital an interest in the sermon as the patient has in the kind of treatment prescribed for him by his doctor.

His disposition to be critical is an indirect witness to the importance of the preacher's function. The men in the pews long for the sermon to be good and have a distinct sense of disappointment when they find nothing in it which they can appropriate.

Paterfamilias may enforce at his own table the rule that the children must not criticize the sermon; but, while he may silence tongues for the moment, he cannot control the merciless verdict which the young are apt to pronounce. Those things which most often elicit their condemnation are unreality, affectation, sanctimoniousness and self-satisfaction.

In pursuance of an effort to limit himself to criticisms that are constructive the man in the crowd should imagine himself in his

pew and should indicate the hopes and fears that throng upon him as the preacher ascends the pulpit steps.

Before he actually begins his sermon the preacher will have created a strong prejudice for or against himself by his bearing during the portion of the service which precedes the sermon. Men in the pews will have been quick to note the presence or absence of reverence—which is the atmosphere exhaled by a man aware of the presence of God.

The more elaborate the ceremonial the more ghastly the appearance of a reverence that is purely external; but while the abuse of forms tends to idolatry the disregard of them promotes irreverence. It is an open question which is the worse, to lavish upon an idol the worship due to God Almighty or to comport one's self toward the Lord of Hosts in a manner that would be offensive to a graven image.

Virility and physical vigor are qualities which the preacher should value highly. To the extent that he lacks the qualities of a man he differs from his Master. Men in the pews are most apt to be influenced by the minister who is ready for the next life and fit for this one.

Again, the man in the pew is quick to detect conceit or affectation. No great insight is needed to tell whether the preacher is eager to preach a sermon or yearning to save a soul.

Some attention should be paid by the preacher to the consideration of dramatic fitness. He should not choose the prophetic moment as a time to give out notices. Men of the pews should not come to associate preaching and gloom.

The men in the pews are as a rule most susceptible to the power of preaching. It is to be doubted whether even the pachyderms are hopeless. Effects produced by powerful sermons are, however, as various as the needs and temperaments of the men who hear them. Sometimes conviction is carried by mere force of the reasoning. Sometimes there comes a quickened sense of the awfulness of sin. To many a man the preacher brings the vision of a nobler life and a sudden realization of his own spiritual possibilities. Not seldom the helpful influence is exerted not so much by what the preacher says as by what he is perceived to be. A sharp distinction is to be drawn between the preacher who uses his power to compel acceptance of a doctrine merely for the

sake of adding to the stock of orthodox beliefs and the preacher who arouses his hearers to their need for definite teaching and proclaims as a satisfaction of that need a doctrine which has from the beginning stood the test of Christian experience.

Different men are reached by different styles of sermon. Correspondence with representative laymen of different communions leads to the conclusion that the following is the order favored by most men in the pews:

1. Expositions of portions of Scripture with practical applications to daily life.
2. Simple statements of Christian doctrine.
3. Practical suggestions respecting Christian conduct and the moral law.
4. Stirring appeals to forsake sin and take a stand for God.
5. Philosophical discussions of the problems of belief.
6. Discussions of contemporary, social, political, and economic problems.

It is clear however that the choice of subjects must be made by the preacher with intimate knowledge of men in the pews.

The spoken word is the message plus the man. Let the hearer even suspect that all is not well with the man who is exhorting him, and the message, however true, will have lost its penetrating power. The hearer is apt to declare that the preacher himself is "Exhibit A" to his own message.

If the preacher is to open heaven to his hearers, he himself must be in the Spirit; but he must also be capable of identifying himself with his fellowmen. To gain his message he must lose himself in God; to give it carrying power he must lose himself in men.

Preaching is the public use of speech with intent to reveal God to man. One of its incidents is the unconscious self-revelation of the preacher. The function of a voice from the crowd is to offer practical suggestions to the man in the pulpit as to the way in which he may attain to godliness and may enrich his humanity.

The St. Gaudens statute of Phillips Brooks portrays that which we fain would see in every pulpit. There stands the speaker, strong, vigorous, erect; while just behind him and towering above his head is the figure of Our Lord, at once the inspiration of the messenger and the object of his loyalty; a Presence dim-

described but real, felt rather than seen. It is only in the comforting assurance of this unseen Presence that one dare venture an utterance in the same lectureship in which there once was heard that messenger's clear call.

II. THE REVELATION OF GOD.

In order that the preacher may succeed in his attempt to reveal God to man, he must ascertain in advance what religious conceptions the people in the pews already possess. To be understood by another is the starting point of friendship. The insight of our Lord into the lives of his disciples followed the natural sequence of understanding, discipleship, friendship, love.

There is something infinitely pathetic about the men in the American crowd. To be left alone with their thoughts is an experience from which many shrink. As they cannot possibly know the refreshment of communion with the Unseen, they have no reservoir of spiritual power upon which to draw in time of need.

There is little in our contemporary education and little in our ordinary environment which tends to make Americans rich in faith. Because the days are evil it follows that this is the time of the preacher's opportunity. The man in the crowd is waiting for the preacher who can make him realize that life is full of God.

The sermon too often is replete with references to spiritual experiences which the man in the crowd does not have, and presupposes a greater knowledge of God than the man in the pew possesses. This comment is applicable to the terms, God, prayer, forgiveness and immortality and many peculiarly theological terms.

If the man in the pew knows little of God, prayer is not much more than a form of words. He can have no sense of sin and no realization of the need of redemption. Forgiveness is not what he would describe as a live issue. Eternity makes him nervous. The life after death seems to him at best but a leap in the dark. An exhortation to prayer, a plea for the acceptance of a Redeemer, a dissertation upon Paradise and allusions to the doctrines of the Trinity, the Atonement, the Incarnation mean little to such a man.

The man in the pew must have first an elemental idea of the word "God." And it is a matter of profound concern what sort

of God it is that is to be disclosed. The assurance that God is actually accessible may come to rare men in other ways, but to the man in the crowd it is attained through the knowledge of Christ.

As the preacher is to reveal God it is a matter of profound concern what sort of a God it is that is to be disclosed. God's face is veiled alike by those who idealize humanity by regarding Our Lord as merely the best of the race and by those who while affirming the Deity of Our Lord keep our gaze fastened too exclusively on the earthly life of Jesus Christ. A preacher can do as much harm by distorting the doctrine of the Incarnation as he can by ignoring it altogether. As religion loses its consoling power if the Deity of Jesus Christ is left out of account so religion loses its compelling power if we do not gain the vision of the God that sitteth about the cherubim. To preach the Son as the way to the Father means that due heed will be given to all the attributes of the Godhead. Observation suggests the conclusion that the abandonment of the Trinitarian conception in the end causes God as a person to disappear entirely from the horizon of thought. The idea of God is not thereby enriched and made dynamic. There is substituted for Him merely a deified special interest.

The preacher's hardest task is to make godless man dissatisfied with his condition. He is not sufficiently aware of his own littleness and helplessness. The essence of the preacher's task is to make men stop, look, and listen for God.

There never was a time of greater need for the vision of the Father. In such a time as this there must be those who will give themselves no rest until their prayers shall have opened heaven and until God shall have given them a message for His people.

Not only must the preacher have the vision, but he must be eager to report to others what he has seen in the Mount of God, and his eagerness must proceed from a yearning to help those who hear him. Compassion for the multitude, filled with conviction, must be his watchword.

A testimony to the need of the preacher for both compassion and conviction may be found in the 13th chapter of I Corinthians, if a wonderful passage may be paraphrased thus: "Though I speak in the tongues of men or even of angels, and yet have not experienced that love of God which constrains me to give Him

my love in return, I have become mere echoing brass or a clanging cymbal. And though I have the gift of preaching and fathom all the depths of knowledge; and even though I have such faith as might move mountains, and yet have not that love of God which fills me with compassion for the man in the crowd, I am nothing—absolutely nothing."

III. REVELATION THROUGH CONTACT.

It is important to consider some of the disadvantages which attend the delivery of the preacher's message.

In the first place, this is an era of excessive utterance. It may be said to be utterly impossible to maintain the value of the spoken word under such conditions of over-production.

In the second place, the value of the message from the pulpit is being constantly challenged. The preacher must always remember that he is not speaking in an era of unquestioning acceptance.

The division of Christendom into a variety of religious groups has for the time being made authoritative utterance an impossibility. Christianity just now has no voice.

Therefore the preacher whose aim is the revelation of God must not neglect agencies other than preaching if at any moment the power of preaching seems to have waned. He must make use of the contacts of daily life. He should seek by personal contact both to prepare the way for his sermon and to reinforce it after it has been preached. There is a tendency to unduly exalt pulpit preaching. But the recorded utterances of our Lord were seldom formal. His method was that of personal contact.

One notes with dismay the neglect of contact between teacher and student in American institutions of higher education. A day with a real man, spent in watching a series of experiments, or in the discussion of a point under investigation, would be certain to give a new vision to many a listless college lad. All revelation is an educational process. On the highest level of all is the revelation of God.

The purpose of contact is to teach the preacher both what needs to be said and how he can say it most effectually. It is well for the people to feel that the preacher by contact with their daily life is qualified to speak of it with intelligence. Personal contact

is especially restraining upon the tendency to pass judgment upon the conduct of individuals. There would have been fewer martyrdoms in history if inquisitor and victim had first camped and tramped together.

But the preacher should seek contact with his people for his own sake as well as for theirs. It is essential that the man studying for the ministry should receive training in social relations. The seminary must provide social opportunities and there should be frank constructive criticism of the use the student makes of them.

One difficult aspect is the matter of successful approach to the young. It is a good general rule not to force one's society upon the young, but to let them know that there is a genuine sympathy with their interests.

But the minister will do well to reserve his preaching for the pulpit. He need not always be asking men for the story of their lives in order to let them know that he is ready to talk about their problems.

Opportunities for social contact are no exceptions to the rule that opportunities are neighbors to risk. The minister should never surrender his independence of judgment or submerge his convictions merely to please. On the other hand, the obtrusion of angular convictions is not in itself a virtue. The preacher should be a gentleman always, though a gentleman unafraid.

The preacher should seek opportunity to measure himself with other men. He ought to be able to talk over with some of his men the sermon in the course of preparation.

The man in the crowd, looking on at the work of the church and of social organizations, is eager for the day when each will recognize the other as an ally. The church has been wont to place primary emphasis on the importance of a charitable disposition in the giver. The dangerous element in organized charity is over-emphasis on the recipient. The revelation of God in Jesus Christ always has been and always will be the thing which makes men live their lives for their brethren.

The minister owes it to himself to be in touch with the life of the whole community. In determining whether to mix in politics or to discuss political questions from the pulpit the preacher should be sure that a moral issue is involved, and refrain from

such utterance unless he cannot honestly quiet his conscience in so doing.

In living the life of the community the preacher must not allow himself to be distracted by a multitude of committee meetings and other engagements. He should quietly use his influence to invert the usual allotment of time at meetings. People should be taught to talk less, think more and pray most.

Among the temptations of the minister is the lure of newspaper publicity. The power and use of publicity must not be underestimated, but, speaking generally, the less of it a minister gets, the greater the respect which his people feel for him. When publicity is the real motive of the talk, the utterance is seldom an agency of revelation.

The minister may make use of opportunities to speak in public on secular occasions. Here he need not do more than give assurance that he and his organization are in sympathy with the spirit of the occasion. In season and out of season the minister should strive to make his fellow disciples realize that his life is at their disposal, not officiously, but because this is the spirit of the Incarnation.

In virtue of such contact sermons will be conceived within him. When he rises to speak to his people, peradventure they will be astonished at his doctrine; for he will teach them as one having authority and not as the man whose sermon is musty and smells of books.

IV. Revelation through Teaching.

Education is equipment for life, and life on the Christian theory is full of God. On this theory there are no such things as secular and religious education. The popular subtraction of God from education gives, not secular education, but no education at all.

Excellent as it is, the Sunday School cannot be the final solution of the problem of religious education. If religious education is supplemental and optional, the chance is great that religion itself will come to be so regarded.

All that has been said, however, is based upon the supposition that the community is a Christian community. Taking things as they actually are, perhaps an excellent system of secular education, non-committal on religious matters, with an optional oppor-

tunity to give supplementary Christian instruction, is a rather better state of affairs than we have a right to expect.

The question that next arises is whether we can allow things to remain as they are and still maintain the Christian theory. If a duty is laid upon us to propagate our religion how can the duty be discharged? What in this respect is the function of the preacher?

Missionary enterprise implies at least two things, a home church and a communicable message. Unless we can formulate our beliefs intelligently we shall be dumb in the presence of the souls whom we fain would evangelise.

The teaching of religion in private schools is not an adequate solution of the difficulty. Most colleges and universities are administered on a basis that excludes religion from education.

There is much oracular utterance in the universities upon grave social and religious questions, but in the absence of opportunity for sacrificial contact with suffering humanity preaching from the instructor's rostrum is even more harmful than preaching from the pulpit is apt to be under similar conditions. There is far too much sensational utterance upon the rostrum and in the pulpit. Self-advertisement cannot successfully masquerade either as preaching or teaching.

Nobody really in earnest will approve the substitution of dogma for life; but the teacher who interprets all of life in terms of brotherhood is responsible for leading the student to forget God. In times of stress the tie of brotherhood will suffice to bind men to those whose selfish interests are identical with their own. The rest of God's family quickly become outlaws fit only to be the targets for diabolical engines of destruction.

The minister must address himself to the cause of educational reform. In his own ministry he must be a teacher of religion, and furthermore, he must do some fearless and constructive thinking on religion as related to public education. In his preaching he should be guided in choice of subjects by the needs of the people. His teaching must be substantial, and not fanciful. While he seeks to win acceptance for his doctine he should be fair in dealing with disputed points. He should be careful to distinguish between the truth itself and changing human interpretations of it. He must dispel the impression that the church exists

only for those rich in faith, and thus bring in a real spirit of democracy.

The Roman Catholic Church may be expected, sooner or later, to put forth the proposition that each creed be allowed to teach its own children, supported by allotted appropriations from the State. When such a proposition comes, let the preacher consider it on its merits. Such a plan would have the advantage of uniting secular and religious education. On the other hand, the plan might have the disadvantage of curtailing the Church's freedom, but the Church that is conscientiously aiming to bring life up to the standard of God ought to be able to stand any pedagogical test to which it would be submitted by State's oversight. If religion should prove a waxing force the religious educational systems would tend to coalesce. This might work toward unity.

The lecturer is not ambitiously trying to solve a great problem but merely to stimulate Christian thinking and to appeal for definite and calm consideration of a pressing problem. In the incident of the tribute money Our Lord evidenced his ability so to deal with an inquiry respecting government or finance as to emphasize the godward aspect of the matter as well as its manward aspect. With the injunction ringing in our ears that we should render to the Emperor and to God what belongs to them respectively, it may prove a perilous thing to continue longer to render to the Prince of this world the educational tribute that is due to the King of Kings.

V. THE VISION OF UNITY.

The vision of unity is more than a dream. Optimism is justifiable in regard to Christian unity, as it is respecting the possibility of unity in law or science.

There is not yet among Christians a profound dissatisfaction with things as they are. The average minister is ready to champion against all comers the tenets of his own communion. It should be remembered however that unity will not come as result of compromise. It is a question to be settled by loyal men.

Christian unity is that state of mind which exists when each disciple recognizes that the other is seeking to know the Father through the Son. Church unity may be defined as that measure

of understanding between disciples which will make it possible for them together to partake of the Lord's Supper without scruple respecting the authority of the celebrant and without question respecting one another's apprehension of the significance of the rite. The basis of organic unity must not merely be oneness, but a manifestation of that oneness. Common action is the seal of fellowship.

There will always abide these three elements in religion, the institutional, the ethical, and the mystical; and the greatest of these is the mystical. Mysticism is the realization of one's self with God. The sacramental element is as vital and permanent in the intercourse between man and God as it is between man and man. The abuses of the mystical and sacramental elements have sprung and will continue to spring from a disturbance of equilibrium; but he is a wise man who will not allow himself to be distracted from the pursuit of truth simply because the seeker after truth may easily lapse into error.

Some imperfect analogies in the domain of municipal law may with advantage be referred to. The common law of England and the civil law of Rome exhibit striking difference of apprehension in regard to certain aspects of ownership and commercial convenience. There are interesting differences of apprehension between English and Americans respecting fundamental Constitutional conceptions. All such differences of apprehension afford a fine field for noisy controversy between loyal disputants. Of course the prophet of unity can accomplish little if he approaches his subject as if it were merely a problem of law, or of business, or of government. On the other hand, he may do much if he stimulates men to think synthetically about problems of law, business and government, and to carry the same process into the sphere of religious truth.

There is no willful disobedience in the Christian army. Misinterpretation of orders, while temporarily disastrous, is not necessarily fatal. Binding all the regiments together is their loyal devotion to their Leader.

The age-long controversy between those who prize the Creeds of Christendom for what they are and those who criticize them for what they are not is a good field for synthetic thinking. . . . Let the man who stands by the Creeds examine himself well to

ascertain whether his religion is tending to become formal and external. Let his brother who leans on no Creed search his heart for the germ of the unbelief in the God whom the Creeds confess.

So with the nature of the Christian Church, the prophet of unity should distinguish calmly and accurately between the different theories of the Christian Church entertained by the several groups of disciples in the interest of substituting things for names.

The situation is complex enough, but it can be made well nigh hopeless by attributing to the other man one's own hastily formed conceptions of what he believes. The labyrinth may frankly be conceded; but something very like a guiding thread will be in the hand of the man who has really given himself to Our Lord.

The preacher of unity should first of all be cheerful and good-tempered. He should avoid formulating schemes of unity, and should recommend the conference method.

It is to be hoped a day will come when those who confess the deity of Christ will sufficiently understand one another to make a conference worth while between all those who make the confession and those brethren who do not. At present it seems wise to study the variations which have proved to be consequent upon the fundamental hypothesis of Our Lord's deity, instead of further confusing these by a simultaneous consideration of the validity of that hypothesis itself. This is the theory upon which rests the movement for a World Conference on Faith and Order.

While the men of this generation may be led to a better understanding of the views of separated brethren, we are, in most instances, likely to die without modifying our own. The preacher of unity is competing for the allegiance of the next generation. Noisy demands for so-called prompt and practical measures of union seem to the lecturer to indicate a failure to appreciate the difficulties inherent in the situation; but the difficulties should not be allowed to obscure the vision of unity or to deter us from work and prayer.

The final suggestion to the preacher of unity is that, while not shunning to declare to his people the whole counsel of God, he should be careful not to attempt to disclose what has not yet been revealed to him. The other man's belief does not seem nearly so

complicated to him as it may to us. The attempt to explain to him the difficulty in his belief which we preceive and he does not is an attempt foredoomed to failure.

It is to me inconceivable that our Lord should so long have accepted the loyal service of so many scattered disciples unless in the end there is to be a glorious fusion of all the many-colored beams of belief into that ray of pure white light which beats upon the throne.

VI. THE MAN IN THE PULPIT.

A review of the preceding lectures, and especially the fifth, brings to the lecturer a realization that what has been written is on the whole unconvincing. "A certain flatness and unpersuasiveness," say von Hügel, "always tends sooner or later to pervade whatsoever is readily optimistic, studiously pacific, and free from all acute stress and strain." It is perhaps an antidote to such a danger to turn to a consideration of the religious life of the man in the pulpit. Difficult as the subject is, it must be essayed; because the message invariably comes to the man in the pew tinged with the preacher's personality. When differences of function are merged in discipleship and the message is lost in the man, almost everything that is said might as well be addressed by one layman to another. It is now one man in the crowd that is talking to his neighbor.

Frank talk between men on great religious subjects is much to be desired. It ought to be possible to discuss the subject of the religious life as naturally as any other topic of conversation.

The preacher must undertake and achieve the conquest of self. The reason that St. Paul was without conceit and without self-consciousness was that he always kept his eyes riveted on our Lord.

The preacher must not only be able to put his whole self into his message; the self thus injected must be weighty enough to make his words effective. His position in the community must in all respects be satisfactory to a man of spirit.

Back of the sermon lies the whole life of the preacher. The sermon of power is the outpouring of the life of a man who walks by faith and not by sight.

The preacher and all other sons of God should strive to "grow

up as the young plants," instead of letting themselves go to seed after the fashion of most American men. The capacity to be happy out of doors, and, even in the city, to absorb sunshine and storm alike, is a capacity which must not be lightly esteemed. The splendor of the human body is a fit subject for wholesome contemplation.

The training of the preacher's mind cannot here have adequate consideration. But we may say that in no other sphere of education is there greater need than in theological education for emphasis upon honest thinking and upon the determination to see things as they are.

Our Lord has opened a new life to mankind by disclosing the genuine possibility of entering into intellectual, moral and spiritual relations with God. Through Our Lord we may attain vital union with the self-subsistent Life of that Eternal One whose concern for each of us cannot otherwise be described than as the love that a father has for his own children. Because the criterion of truth is ever to be found in the nature of consciousness itself, Our Lord declares "The Kingdom of God is within you."

He who is to reveal God to man must himself live on terms of friendship with God. The men in the pews want a spiritually-minded man, one who takes our Lord's theory of life seriously. Christlikeness is attained in proportion to our earnestness in putting the theory of Christ into practice.

This becomes an impossibility unless as a consequence of God's Fatherhood there is a constant thoroughgoing recognition of our spiritual relation to every son of God. Nobody can succeed in living close to God while shutting men out of his thoughts, and nobody can live close to his brother without taking account of God. To be Christlike is neither to be given over to mysticism nor to be cumbered with serving, but it is to make such constant drafts upon the life of God as can be assimilated only as we are spending ourselves in service.

The men in the pews want a minister who is himself a demonstration that, as God knows more about Heaven and earth than anybody else, so His most faithful servant is thoroughly at home in both places. When the man in the pew is compelled to make excuses for the man in the pulpit there is something seriously amiss.

One of the lessons that we may learn from our Oriental brethren is the persistent quest of the Being who is revealed only to those of tranquil mind. The man who practices the Presence of God will find that the Presence is knowable, accessible, and useable. The effort to realize God's Presence must be supplemented by the struggle for communion with Him.

The man who is aware of God must not rest in contemplation. He must be restless until his finite soul has touched the great Soul of God. Holy Communion, prayer and the study of the biographies of faithful disciples should be the concomitants of a life of ceaseless activity in the sphere of service. In the case of an intellectual man, the preparation of the sermon may easily become an act of harmful self-indulgence—all the more seductive because disguised as the careful discharge of a duty. Social conventions which tend to separate the disciple from his brethren are likely to prove serious obstacles in the path of the Christian.

No earlier reference has been made to Bible study as an aid to any one religious experience because, in fact, such study may be so pursued as to minister to each and all of them. Let it be remembered, however, that the written word is not an end in itself. Through the recorded messages of the Spirit we are ever to seek for the revelation of that Living Word who was content to be made flesh and to tabernacle among us. Intimate familiarity with The Psalms is particularly to be commended. The revelation of divinity, of which they are the transparent medium, will be a lantern unto your feet and a light unto your paths.

The preacher should come constantly into the Presence of the Great King. He should be filled with a sense of majesty and awe. He should humbly but confidently look for the gracious smile which tells him that he is recognized and may draw nearer. He should rejoice in the ennobling companionship of which such recognition is a pledge. The sense of the Divine fellowship should remain with him when he leaves the Presence chamber; and his daily contacts with life should be hailed as opportunities to manifest the spirit of unaffected brotherhood toward every human creature.

WAYS OF SALVATION.

THE NATHANIEL W. TAYLOR LECTURES, BY PROFESSOR GEORGE F. MOORE, D.D.

I. SALVATION AS THE CHIEF GOOD.

The origin of religion is unknown but we may trace its early changing of emphasis from preservation for the individual to his growth and to his self-realization. The earlier religions offered only various kinds of natural good, attainable in this life; the later ones offered supra-natural good, after death. There were four characteristic ways in which men came to consider this supra-natural salvation the chief good.

(i) By exaggerating in imagination the perils of the unknown after death, men came in terror to make it their chief effort to gain the knowledge necessary to overcome them and depended on the aid of their friends to provide food and amulets for them continuously.

(ii) By the development of the idea of retribution men came to seek escape from the punishment for the evils which they had committed. This was a later development than (i), but like it usually appeared only in combination with other influences.

(iii) The desire to attain likeness to the gods, after men had got the idea of them as "beings who have all the good things men would like to have," made men seek as salvation the immortality, *i. e.* divinity, which was the quality of the life of the gods. Also men sought the land of the gods. The Greek mystery religions were of this type.

(iv) When the soul was considered as of the same nature as that of God the problem was how to regain its true home in Him, which had been forfeited by chance or by sin. Here, imprisoned in the body, which was evil, the soul was in misery. Worst of all, it might forget that its real home was higher. The way of ascent was expressed in mythology and in philosophy. Plato saw the escape in the clear vision; the Vedanta, Plotinus, and the various gnostic systems in transcendental knowledge and experience.

The necessity for saving one's soul was felt in some one of these ways by most of the ancients. But most strongly in such periods of depression and pessimism as that when Buddhism arose, and two or three times among the young and well-to-do of the Greek and Roman world did salvation appear as the chief good.

II. WAYS OF SALVATION IN ORIENTAL RELIGIONS AND PHILOSOPHIES.

Two religions which grew up out of the idea of retribution after death were Zoroastrianism and Judaism. Of these, the first arose in a prophetic reform of the old Iranian religion. It has one God, the "Wise Lord," author only of the good, and over against him is an Evil Spirit, the creator of all evil. This religion has a moral element in the demand it makes that man ally himself with the right under the sanction of a future judgment. This retribution is determined only by man's part in the great conflict and no sacrifice or offering can take away from this retribution.

Judaism, first national, later became ethical, and translated the national retribution preached by the prophets into individual retribution. Certain eschatological elements were taken over from Zoroastrianism during the Exile but with these was associated a doctrine of salvation, which later made a large emphasis upon repentance.

In India the problem was how to escape from this present world life and the endless round of rebirths. Salvation came to be based upon a transcendental knowledge of the identity between the individual soul and the universal Soul.

Buddhism grew out of the search to know the origin of evil and its final solution was that evil originates in desire and salvation is to be secured by the extinction of desire.

In the "Sects of the Pure Land" in China and Japan, salvation comes not by one's own efforts but by dependence upon another, such as Amida Buddha. Thus the idea of faith was developed. Buddhism has thus gone from an absolute self-salvation to a salvation by the grace of God.

III. THE QUEST OF SALVATION IN THE MEDITERRANEAN WORLD.

In the Greek world the quest for salvation expressed itself in the Mysteries of Dionysus and Demeter.

From the vegetation myths in both of these, the hope of another life for man emerged. Man might escape from the gloomy underworld through participation in the divine power that reveals itself in the new life which awakens in tree and plant after the wintry death of nature.

From the middle of the sixth century the Dionysiac religious ideas were spread by the Orphic preachers who gathered its converts into societies much like the early Christian churches. This Orphic gospel awoke the consciousness of the need for the eternal divine life. It demanded personal faith and set forth a plan of salvation, mainly of purifications and sacraments. This was the religion which first conceived Hades as a place of retribution.

In philosophy also, we find the way of salvation a chief problem. Plato was the first to give the conception of an immaterial soul and the first to undertake to prove the immortality of the soul.

In Rome and later Greek philosophy the ways of salvation were preëminently ethical and religious. According to the Stoics, the individual soul, being part of the evolved Cosmos, can endure only until the involution at the next world-conflagration. Its immortality is not for eternity.

Between God and the world there was still a great gulf fixed, metaphysical and moral. Philo attempted to bridge it by his theory of the Logos; some of the Gnostics by a mythology of emanations; Plotinus by his theory of the world-soul, a view which later made itself felt in the Scholasticism of the Middle Ages.

IV. CHRISTIANITY AS THE GREAT SALVATION.

In the development of early Christianity there are to be distinguished three stages.

The first period is that of Jewish Christianity. The disciples at Jerusalem regarded Jesus as the Messiah of the Old Testament,

and they expected him to return shortly from heaven to judge the world and set up his kingdom upon earth. They awaited his coming, meanwhile remaining faithful in their observance of the Law which they regarded as still binding upon them.

The second stage is that of the Greek-speaking Jews or Hellenists. It was to them that Christianity first spread. They substituted the Greek notion of immortality for the Jewish doctrine of the resurrection of the body. Their societies took the form of the philosophical mysteries rather than that of the public cults. Baptism and the Lord's Supper were observed as sacraments.

The third period, that of true Gentile Christianity began with Paul. He seems to have been much influenced by the Mystery religions of the districts in which he worked, and the message he preached of a crucified and risen Christ was not a little like a new version of the Mystery doctrines. But he also differed from them at three points: (i) The Christ whom he preached was a historic figure rather than a mythical character. (ii) Paul made the death of Christ fundamental and expiatory, whereas the Mysteries regarded the death of the god as merely incidental. (iii) With Paul the descent into, or salvation from Hades was placed upon moral basis.

As related to Jewish Christianity that of Paul had four peculiar emphases: (i) Paul has the doctrine that Jesus is the Christ *only* by the fact that he died for others. (ii) Paul makes the Resurrection of Jesus the means whereby humanity achieves triumph over death. (iii) According to Paul the soul is united to Christ by faith, rather than mystically. (iv) Paul holds to the reality of the flesh and blood in the sacrament.

In the Gospel of John is seen another development, one which followed the lines of current philosophy as Paulinism had followed the Mystery religions. Christ is here set forth as the revealer of the invisible God and the expression of the supreme Mind. Salvation is by knowledge, illumination.

In all its varying aspects Christianity might be apprehended mythologically, rationally, or spiritually. Out of these elements, due to the work of the early theologians, a synthesis was formed, giving Christianity a wide comprehensiveness and appealing power.

MESSAGES OF THE MORNING SESSIONS.

Dean Brown spoke on the subject, "The Church and the Community." The church undertakes to relate itself to the community in a permeative way. The woman hid the leaven in the meal, not that the whole mass might become leaven, but that it might be leavened, lightened, made wholesome and appetizing for human need. The church hides itself in a mass of life that the whole community may be raised to a higher level of feeling and purpose.

The church must organize its activities, therefore, with reference to community needs. The form of church life in a rural community may not be best adapted to the needs of a great city. The relationship between any form of church activity and some concrete human need must be kept clear.

The very attempt to have a real community church in many a rural district will tend to eliminate unnecessary sectarian organizations or to consolidate them into one real church of Christ.

Professor L. A. Weigle talked on "Creeds in Religious Education," giving the substance of an article which will appear in Nelson's forthcoming Encyclopedia of Sunday Schools and Religious Education.

Professor Henry B. Wright spoke of "The Army of the Christian Unemployed." This is comparable to the army of the industrially unemployed. There had been serious doubts as to the advisability of holding the G. S. Eddy meetings at Yale. But after these meetings had been held men asked why they had not been given such meetings before. Through these meetings six hundred men were definitely set to work for Christ. A man will take a man's job if it is offered him in a manly way.

Professor Williston Walker pointed out that the idea that Christianity is a failure because it did not prevent the war expressed a new aspect of religious thought. Up to about fifty years ago war was accepted as one of the necessary evils which make the world a place of toil and error in which only a few individuals could attain the good. But now people are seeking the good, not only of individuals but of groups, even of as large groups, as nations. So a new responsibility is thrust upon Christianity, and with it an opportunity greater than it has ever had before in the history of the world.

Professor B. W. Bacon emphasized the change in spiritual evangelism. The problem is, by critical processes, to strip off material and transient elements and get at the spirit of Christianity in order to disseminate and apply its spirit to all parts of life. Rich ore is taken from the mine and made into currency. Business is transacted on basis of credit which is founded on this currency. Credit is not material; it is a spiritual value, transferable throughout the world by mere communication. The problem of the Christian to-day is to get at the real experiential values of the teachings of Christ and Paul and apply them in their power to present life.

Assistant Professor D. C. Macintosh, in a paper entitled "Some War-time Theological Reflections," dealt chiefly with the question whether the Christian religion can give a satisfactory explanation of the relation of God to such events as the present war. He contended that such evils as are due to the law-abiding character of the natural world are less than the evils that would be involved in a world that was not law-abiding, and that moral evil is to be referred, not to the will of God, but to the creative freedom of man. The world, as a world of natural law and human freedom, is the best possible kind of world, although, until avoidable disasters have been eliminated and useless pain reduced to a minimum, it will not be the best possible world. The special providential action of God is not to be seen in the production of such events as this war, but in providing adequate spiritual equipment for the human realization of the ideal of the kingdom of God. It is toward this end, therefore, that our prayer for the manifestation of God's power should be directed.

Assistant Professor William B. Bailey described the scope and methods of a rural survey as it could be carried out by the church, covering economic, educational, and religious interests. An increase in tenancy means disaster for the Protestant church. The way to prosperity for the town can be shown by coöperative marketing, by standardizing of the goods produced. The minister can put the farmer in touch with the sources of information, and an expert can be secured to carry out the improvements. By an intelligent survey the use of a social center for meetings, lectures, etc., can be better promoted. The efficiency of the churches can be estimated. In some places there are too many churches; the

problem of serving the town is increased by community churches. The Federated Churches of Connecticut have many records which would assist in this work.

John Clark Archer, who is to join the Department of Missions next year as lecturer, said that the need for adequately trained leaders is the outstanding problem of foreign missions. The committees of the Board of Missionary Preparation are insisting that men have comprehensive training. The Yale Department of Missions is enlarging its scope to include new courses in History of Christianity in China, a course in Missionary Practice for actual work among the foreign-born of New Haven, the Church in India, History of Islam, etc. The missionary should have wide knowledge of comparative religion. He goes to the field as a leader to engender leadership there, and to champion the worth of the individual in the face of the inadequate brotherhood of caste, etc. His office is to present Christ as a Personal Savior, to present Christ as the Great Leader and make clear the way to Him, not merely by word but by the influence of his own devoted discipleship.

The discussion of "Problems Arising from Changing Creeds" was led by Dr. Charles A. Dinsmore of Waterbury. He spoke of the problem that arises of providing a substitute for the old idea of the future, the need for the restoration of the positive note in preaching, and the need for some authority to replace that of episcopacy and the Book. Our real power, he said, will be in the appeal we make to history and experience.

Anson Phelps Stokes, Secretary of the University, led the discussion on "Irreligion in the Home." While recognizing the present laxity of many families, he still held that a greater proportion than would ordinarily be supposed offer their children definite religious training. To increase this number he urged the old-fashioned methods of family prayer and reading. Religious instruction in terms understandable and attractive to children; daily observances must be regular; and above all there must be continuous personal religious contact of parents and children.

BOOK REVIEWS.

The Books of Judges and Ruth. By G. A. Cooke, D.D. Cambridge University Press, 1913. 2/6 net. Pp. 204+22.

This volume in the Cambridge Bible for Schools and Colleges continues the best traditions of that excellent series of Bible commentaries. The work is by an approved scholar and takes account of the results of recent study in Judges and Ruth.

George Dahl.

Is Death the End? By John Haynes Holmes, Minister of the Church of the Messiah, New York. G. P. Putnam's Sons, New York and London, The Knickerbocker Press, 1915.

Is Death the End? is to be commended to the thinking public, particularly to ministers of the Gospel, because:

(1) It introduces one to the best that has been written upon the great question of the Future Life, from its first conscious beginnings until the present time. Particularly does it introduce one to the modern contributions to the Great Hope. Quotations from the most distinguished scientific and literary minds of our time are given in full, together with the titles of the works from which they are taken, the names of the authors themselves, and the pages upon which the quotations appear. This book may serve as a modern concordance on the belief in immortality. It may serve as a guide in further investigation of the problem.

(2) It does not hedge; it does not dodge the issue. On the contrary, it faces the facts. Evolution is made to tell in favor of, and not against, the belief in a future life. The evidence from Psychical Research, particularly that from Spiritualism, is treated in an un-biased manner. A not too great readiness to believe in Spirit communication, or to disbelieve in it, is urged, but rather a certain openness of mind, a willingness to believe if possible. The proof of immortality is seen to rest, in the last analysis, upon the belief in God, which is itself founded upon a deep personal religious experience.

F. A. Shaw.

The Stewardship of Faith; our Heritage from Early Christianity. By Kirsopp Lake, Professor of Early Christian Literature in Harvard University (Lovell Lectures in 1913-14). G. P. Putnam's Sons, New York, 1915. Pp. vii+237, 80.

These seven lectures interpret early Christianity from the standpoint of the historian of religion, weighing the factors, Jewish, Greek and Roman, secular and religious, literary, philosophical and political, which determined its growth and ultimate triumph over its many competitors to become *the* religion of the empire.

Professor Lake assigns predominant importance in the teaching of Jesus and the apostles to the eschatological element. His conclusion favors an evolutionary principle of the faith. The apocalyptic expectation was a great delusion. But its adoption as the keynote of Jesus' career puts no obstacle in the way of our loyalty to him as the unique Teacher and Redeemer of humanity, because providentially the work he thus undertook became the indispensable solvent for the confused religious aspirations of humanity. From his life and teaching considered against the background of contemporary Judaism and Hellenism, principles may be drawn adequate for the ethical and religious guidance of modern Christendom.

Professor Lake has wide knowledge, clear insight, and a particularly lucid and engaging style. The book will be found serviceable to a wide circle of readers.

B. W. BACON.

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The Sixth Annual Convocation of Alumni and Ministers of Connecticut was held at the Yale School of Religion, April 12-15, 1915. The registration list shows a total of about 150 names of visitors who attended besides the students of the School. Not all who attended registered, so that the total number of guests probably approached 200, an attendance practically the same as last year.

The Lyman Beecher Lectureship on Preaching was filled by Professor George Wharton Pepper, LL.D., of Philadelphia. He chose as his general theme, "A Voice from the Crowd," and brought to the Convocation a message of stimulating interest and one that grew in power and popularity as the course proceeded. The summoning of a layman to this famous lectureship is in itself something of an innovation. The last layman to occupy it before Dr. Pepper was Henry Clay Trumbull, who in 1888 gave his lectures on the Sunday School. All of us pleasantly anticipated the coming of one who should tell us "how preaching sounds from the other end," and having heard the lectures the general opinion is that the choice of the lecturer was a peculiarly fortunate one. Dr. Pepper is

a man representative of the highest type of Christian layman, as well as one who has been known for his active interest in the larger aspects of the Kingdom.

The Nathaniel W. Taylor lecturer for this year was Professor George F. Moore of Harvard University. In four lectures he treated historically the way of salvation as conceived by different world-religions. Perhaps there is no scholar now living who is better able to speak authoritatively on this subject. His research in the field of the history of religion, as well as numerous specific contributions he has made to knowledge of the Old Testament make his name well known to the world of scholarship. To the discussion of his theme before the Convocation he brought all the depth of insight and coolness of judgment that a lifetime of labor in his field can give.

Brief synopses of both courses of lectures will be found in another part of this issue. We hope that as far as possible, justice has been done in representing the lecturers. The synopses were prepared largely from notes taken during the lectures and are published upon the sole responsibility of the editors.

On Monday evening, April 12th, after a brief address in Marquand Chapel by Professor William H. Taft, a reception was held in the Trowbridge Library in honor of the guests of the Convocation. Professor Taft's address took the form of an interesting account of his experience in solving the religious situation in the Philippines during his Governorship there.

A novel session was that held in Lampson Lyceum on Tuesday evening. The topic was, "Billy Sunday; the Man and His Work." After brief addresses by Professor L. A. Weigle and Rev. J. Stanley Durkee, the discussion was thrown open to the house, and many and various were the opinions voiced. Though not a few real weaknesses were pointed out in Mr. Sunday's work, the general trend of opinion seemed to be in his favor.

On Wednesday evening the Alumni Lecture was given in Lampson Lyceum by Rev. Lucius H. Thayer, D.D., of Portsmouth, Me., on the subject, "The Minister's Relation to the Community."

SCHOOL NOTES.

Dean C. R. Brown gave a course of four lectures on "The Early Church," before the Biblical Institute for Religious Education at Brown University, on April 19th, 20th, 26th and 27th. On April 27th he also lectured on "The Present War" before the Diplomatic Club of Harvard University.

Professor L. A. Weigle lectured on "The Ideal Preacher," on April 7th, in Newark, N. J., before the City Institute; and on April 27th in Bridgeport, Conn., before the Teacher Training Institute for Sunday School Teachers. He also lectured on "The Church's Progress in Religious Education," before the Lutheran Theological Seminary, Gettysburg, Pa., on April 6th; and before the Y. M. C. A. College at Springfield, Mass., on April 26th.

The first baseball game of the season was played on April 28th in New Haven. Hartford Theological Seminary was decisively defeated by the Yale School of Religion by the score of 11 to 1 before an enthusiastic crowd. The Yale team was made up as follows: Reidenbach, '15 (capt.), c; Lovell, '15, p; Rahill, '16, 1b; Hill, 2b; Jacobson, '17, ss; Osbourn, '17, 3b; Hall, '15, lf; Benedict, cf; McCartney, '17, rf.

Professor and Mrs. F. C. Porter entertained the Senior class at their home on the evening of May 3rd.

Professor B. W. Bacon addressed a meeting of the Alumni of the School of Religion, in Bridgeport, on April 27th.

The *Yale Review* for April has an article by Professor B. W. Bacon entitled "Imperialism and the Christian Ideal.' The *American Journal of Theology* for April also has an article by him on "The Jewish Interpretation of the New Testament."

Special music has been given by the chapel choir during April. On April 12th the duet, "Lovely Appear," by Gounod, was sung by Rahill, 16, and White, '17. On April 15th the quartet sang "Ye Christian Heralds." On April 23rd Krikorian, '17, played, as a violin solo, Handel's "Largo," and the solos from the "Messiah," "He Shall Feed His Flock" and "Come Unto Him," were sung by Rahill, '16, and Longman, '17. On April 30th, McQuary, '16, sang "Crossing the Bar," by Newell.

The marriage of Professor George Dahl and Miss Elizabeth Curtis will be held in Center Church on May 28th, Dean C. R. Brown performing the ceremony.

The Day Fellowship for 1915-16 has been divided equally between J. F Hall, B.A. Doane College, 1909, Omaha, Neb., and Clarence Reidenbach B.A. Butler College, 1912, Nineveh, Ind.

The Mersick sermonic prizes for Middlers have been awarded as follows: First Prize, J. W. Rahill, A.B. Williams College, 1912, Princeton N. J.; Second Prize, Robert Fairgrieve, B.A. McGill University, 1914, London, Eng.

The Downes Prizes for the reading of the Scripture and hymns have been awarded as follow: Middlers: First Prize, F. E. Davison, B.A. Butler College, 1914, Brownsburg, Ind.; Second Prize, Arthur W. Barwick, Atlanta Theological Seminary, Baltimore, Md. Juniors: First Prize, E. E. White, A.B. Yale College, 1914, Saybrook, Conn; Second Prize, Schuyler Pratt, A.B. Williams College, 1913, Tacoma, Wash.

ALUMNI NOTES.

1879—Clarence S. Williams has accepted a call to Trinity Church, Marshall, Texas.

1889—Howard R. Vaughn is working with the University Congregational Church at Urbana, Ill.

1902—F. J. Bruno is General Secretary of the Associated Charities of Minneapolis, Minn.

1903—Merlin Ennis and wife, now of Sachileka, West Africa, announce the birth of a daughter on the 12th of January last.

1912—Rolla J. Benedict is pastor of the Walnut Street Church of Christ, Wilmington, O.

Charles Warner has accepted a call to the Congregational Church at North Easton, Mass.

1913—C. H. Plopper and Miss Alma Favors of Lufowchu, China, were married January 30, 1915. They are settled at Natungchow.

A. A. Martin has accepted missionary work in India.

1914—Reinhold Niebuhr won the Third Prize of $200 which was offered by the Church Peace Union. His essay was entitled "The Paradox of Patriotism."

David Dunn, now Hooker-Dwight Fellow in attendance at the University of Edinburgh, attained the highest distinction in the Class Examinations for the winter session of 1914-15.

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